

A
S E R M O N

Preached before the
RIGHT HONOURABLE THE
L O R D M A Y O R,

A N D
Court of ALDERMEN,

A N D T H E
Several LIVERY COMPANIES
O F T H E

City of L O N D O N;
At the Cathedral Church of St Paul:

On *Thursday* the 9th of *October*, 1746.

Being the Day appointed for a GENERAL THANKS-
GIVING to Almighty GOD, for the Suppression of
the late *unnatural Rebellion*, and Deliverance of these
Kingdoms from the Calamities of an Intestine War.

By NORMAN MEAD A. M.
Lecturer of St Vedast, Foster-lane; Prebendary of Lincoln;
And Chaplain to the LORD MAYOR.

L O N D O N:
Printed and Sold by J. OLIVER, in Bartholemew-Cliffe.
MDCCXLVI.

Vet A 2 c. 1 74

Hoare Mayor,

Tuesday the 14th Day of October,
1746; and in the Twentieth
Year of the Reign of King
GEORGE the Second, of Great
Britain, &c.

IT is Ordered, That the Thanks of this Court
be given to the Reverend Mr *Mead*, for
his Sermon preached before this Court, and
the Liveries of the several Companies of this
City, at the Cathedral Church of *St Paul*, on
Thursday last; being the Day appointed by
His Majesty for a publick Thanksgiving; and
that he be desired to print the same.

M A N.



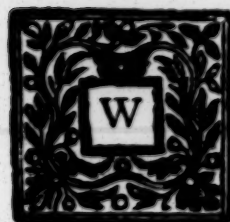
To the RIGHT HONOURABLE
Sir Richard Hoare Knight,
LORD MAYOR;

TO THE HONOURABLE
William Benn Esquire,
LORD MAYOR ELECT;

A N D

To the Worshipful the ALDERMEN
of the CITY of *LONDON*.

My LORD and GENTLEMEN,



WHEN I received the Honour of
Your Commands for Printing the
following Discourse, I was obliged
to postpone my Obedience thereto,
by a Command of the like Nature, just before,

and a Journey subsequent to it. I beg Leave to rely on Your Candour and Goodness to excuse all Defects; and humbly hope, that the Sanction of Your Approbation will screen it from the Censure of the Publick.

I TAKE this Opportunity to return my dutiful and unfeigned Thanks for the many Favours conferred upon me; and shall ever retain a grateful Sense and Remembrance of them.

I SINCERELY and heartily congratulate You upon the Success which Your late vigorous Measures, for the Support of Your Liberties and Properties, have been crowned with; and upon the great Share which, under God, Your generous Contributions have had, in defeating and suppressing those presumptuous and wicked Attempts against the Peace and Prosperity of this Kingdom, and the Credit and Glory of this Metropolis.

So distinguished a Zeal for the Cause of Liberty, and the *British* Constitution, will, I hope, discourage all future Designs of the like
Nature,

D E D I C A T I O N.

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Nature, and prove an Example worthy the Imitation of the latest Posterity.

THAT Providence may continually guard this Church and Nation, and protect this great and flourishing City more especially, from open and secret Enemies; that the Extensiveness of its Trade and Commerce may be subject to no Restraints or Infringements; that it may be the Glory of the whole Earth; and that its Members may be for ever happy in the free Enjoyment of their Ancient and Invaluable Rights, is the fervent Prayer of,

My LORD,

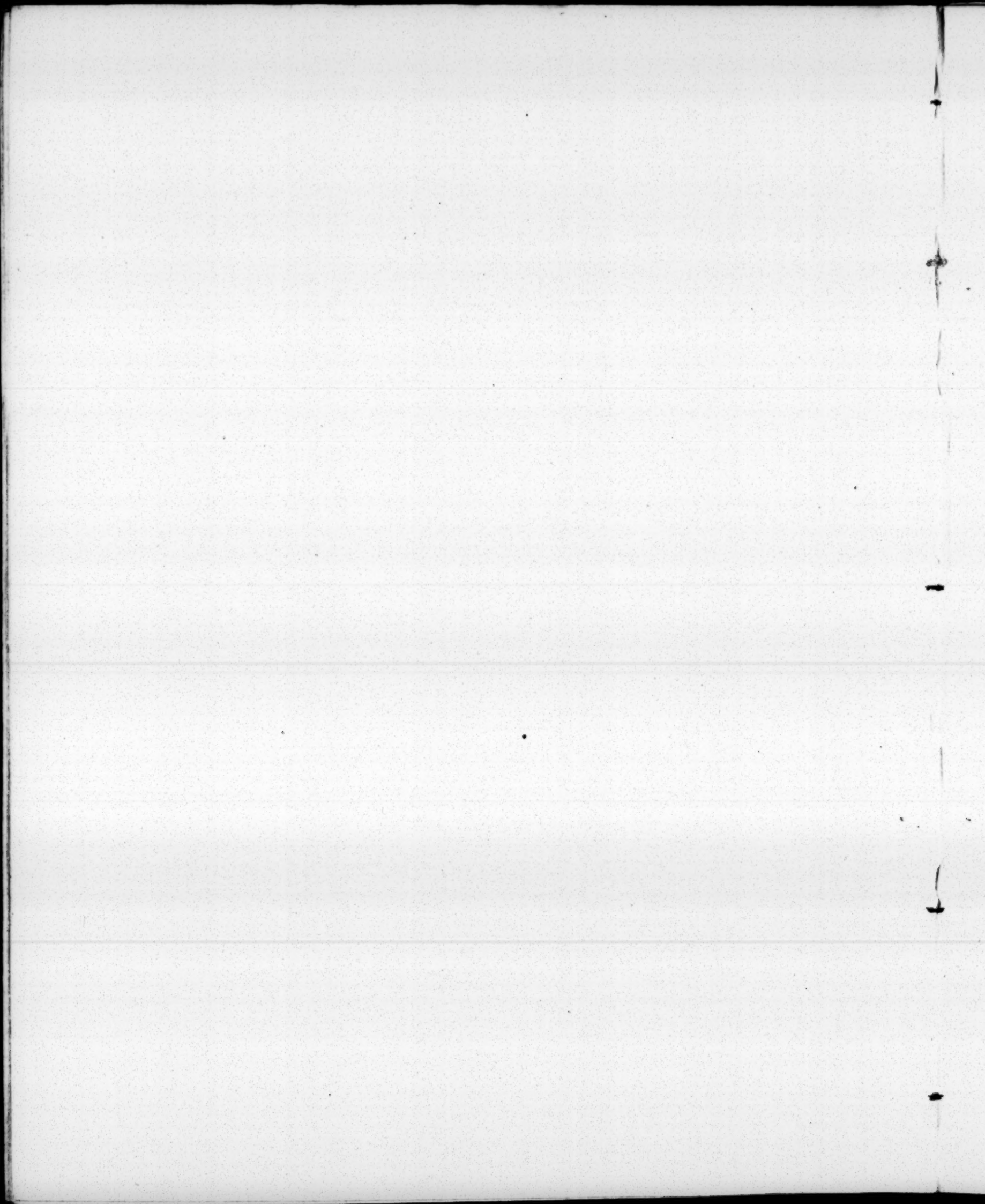
And GENTLEMEN,

Your most Obliged,

And most Obedient Servant,

Poland-Street,
25 Octob. 1746.

NORMAN MEAD.



2 CHRONICLES XX. 27, 28.

Then they returned, every Man of Judah and Jerusalem, and Jehoshaphat in the Fore-front of them, to go again to Jerusalem with Joy; for the Lord had made them to rejoice over their Enemies.

And they came to Jerusalem with Psalteries, and Harps, and Trumpets, unto the House of the Lord.



SIGNAL and extraordinary Events, do so much surpass the Capacity of human Beings, to bring about and accomplish, that they naturally direct us to a First Cause, and make our Acknowledgments centre in an Almighty Power. — Among the Heroes in profane as well as sacred History, unless where Self-sufficiency prevailed too much, we find some Persuasion of a divine Help and Assistance, in the Progress and Success of great and

and glorious Exploits. — It must be confessed indeed, that the Heathens in general were not so remarkable for this religious Turn of Mind, because their Experiences were less, and their Confidences were not grounded upon such infallible Promises, as the true Believers in God were used to receive. For ever since the Revelation of God's Will by *Moses* and the Prophets, wheresoever Idolatry and Superstition prevailed, we find a great Contrariety between the Confidences raised by God's legal Messengers, and those who pretended to be such.

THE Circumstance of *Ahab's* going up against *Ramoth Gilead to Battle*, is a clear Confirmation of this Remark. — As Men are fond of giving an attentive Ear to what they judge will be for their Advantage, and are often put upon hazardous and desperate Undertakings by fallacious Counsellors and ignorant Advisers; so it was in the Case just mentioned; that unfortunate Prince, relying more upon the flattering Assurances, given by those *Prophets in whose Mouths the Lord had infused a lying Spirit*, than on the Credit and Veracity of *Micaiah the Son of Imlah*, perished in the Attempt; and left his Rashness a Monument and Warning to future Princes.

BUT

BUT where GOD was disposed to prosper an Undertaking, and where Men had recourse to the proper Measures for knowing his Will and Pleasure, there we find no Failure in their reasonable Expectations. — And this was the Case of that mighty Monarch, whose Success gave Rise to those Demonstrations of Joy mentioned in the Text. — He had the united Dangers of Treachery and Force to encounter with; the combined Armies of three neighbouring Powers: And tho' he had an Army of his own, considerable enough to swell any Man with Pride, and fill him with Confidence and Security, *viz.* near *Twelve Hundred Thousand Men*; yet his Hope was built upon a better Foundation, and his firm Reliance upon GOD was his best and chief Support.

THE Method he made use of to remove the impending Danger, was an evident Proof of his Acquaintance with the Way to procure GOD's Favour and Protection, and to make the Almighty his sure Safeguard and Defence. For he set himself to *seek the Lord*, by proclaiming a Fast throughout his Kingdom, and enjoining the People of *Judah*, with joint Efforts, to implore the Blessing of Heaven: And the great and glorious Event was a manifest Proof of GOD's Ap-

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probation

probation of the Manner, as well as Matter, of their Addreffes.

WE likewise, from a large Experience of the Efficacy of fuch a Proceedure, have had Recourfe to the fame Methods; being juftly alarm'd with the Dangers, which did not long hang over our Heads, before, like the Burfting of a Cloud, they poured down the Waters of Confufion and Defolation upon us.—We have had, by Royal Authority, our publick Days of Fasting and Humiliation, and have fome Reason, from the prosperous Ifsue, to conclude, that the Nation's Sorrow and Contrition for thofe Sins which brought the heavy Judgment of Rebellion upon us, was hearty and fincere:—For We, bleffed be GOD, have tafted largely of the divine Goodnefs and Compaffion; by a Deliverance, which at one Time we had but little Reason to expect; and which nothing but an omnipotent Hand could poffibly accomplifh.

FROM a deep Senfe of Gratitude, we chearfully obey the Royal Summons at this Time; and, I doubt not, have here affembled with Hearts full of Joy, and devout Acknowledgments, for fuch a great and unfpeakable Mercy: A Mercy! which we can never be duly fenfible of, without looking back, and taking a Review
of

of the Danger and Misery to which we were exposed : A Mercy! which we can never be duly thankful for, unless we preserve in our Minds a constant Sense and Memorial of it.—These two Points it shall be my endeavour to enforce, and I flatter myself they may be of Service towards a due Regulation of our future Conduct, and the avoiding those Sins, which have a natural Tendency in them to draw down the divine Displeasure upon us.

As to the *First*, viz. A due Recollection of the Danger and Misery to which we were exposed by the late unnatural Rebellion; I hope it will not be thought unsuitable to the Solemnity of this Day, nor strike too great a Damp upon the Joy appropriated, and thought peculiar to it. For as Pleasure and Pain have their Rise from the opposite Sources of Happiness and Misery; as one proceeds from the Succession of Good, the other from the Addition of Evil; and as the greatest Joy springs from a Removal of the greatest Sorrow; therefore a Survey of the Miseries of that Calamity, which the Goodness of GOD vouchsafed to put so speedy and miraculous an End to, instead of proving any Diminution, will rather increase and heighten the Joy of this great and important Occasion.

To proceed then : As the Design of that Rebellion was sudden and unexpected, so was the Progress rapid and impetuous. It had the Accumulation of Treachery and Ingratitude, joined to the Engines of Policy and Power. It was concerted in the Breasts of two powerful and intriguing Courts, the natural and avowed Enemies to the Peace and Prosperity of these Kingdoms. — It was fomented, and cherished in the Bosom of a Church, a sworn Foe to our pure Religion and Worship ; and backed and supported by the Treachery and Perfidy of Men of desperate Fortunes, who had little or nothing to lose, but promised themselves great Advantages from our Ruin and Destruction.

WHAT had we not Reason to dread from such a powerful Confederacy and Combination of Wickedness?—A Confederacy ! levelled at our Lives and Fortunes, and at the Religion, Laws, and Liberties of the Nation, the very Bulwarks and Props of our Civil and Sacred Rights : And this at a Time when we were naked and defenceless ; when we had no Force to repel the intended Mischief, and were ready to be delivered up as Victims by Persons of seditious Principles, who were waiting to receive the Enemy with open Arms.

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IT is reported of *Jehoshaphat*, (Ver. 3.) that notwithstanding his numerous Army, he was afraid of the combined Forces of *Moab*, *Ammon*, and *Edom*: And if so potent a Prince was terribly alarmed, it is not to be wonder'd at that the actual Rebellion, and threaten'd Invasion, fill'd us with Consternation and Confusion.

SOME Reason, doubtless, might be, and indeed is, assigned for that Prince's timorous Behaviour on that Occasion. — For in the first Place he had been told by *Jehu the Son of Hanani the Seer*, in the second Verse, that GOD was angry with him, on account of his Junction with, and entering into the Measures of iniquitous *Abab*, formed against *Ramoth Gilead*: *For shouldest thou help the Ungodly, says Jehu, and love them that hate the Lord?* And that Circumstance might give him Reason to conclude, that the designed Invasion might be by GOD's Permission and Appointment, as a Punishment for so doing.

IN the second Place, he had so slender Intelligence of the Enemy's Design, that they were upon the Borders of his Dominions before he knew any thing of their Motions; and therefore had Reason to apprehend, that they would overrun the Land before he could collect his Forces together.

AND

AND if we compare his Situation with our own, we shall find, that we had as much, if not more Reason to be afraid, upon both these Accounts. — For as GOD is too loving and merciful a Being to sport with the Misery of his Creatures, and punish us merely for Diversion, we must impute his severe Dispensations to proceed from some great Failure in our Duty; from some wicked Measures, derogatory to his Glory and Honour, and destructive to our own temporal and eternal Happiness. — And since the Effect cannot be removed, till the Cause entirely ceases, we may reasonably conclude, that our late Repentances and Humiliations were strong Motives with GOD, and did prevail upon Him to withdraw that Calamity from us.

FOR by our Departure from GOD and Goodness, and following the vain Customs and Vices of the World, we might properly be said to incur the Guilt of *helping the Ungodly, and loving those that hated the Lord*. And as our Sins might make us conscious of deserving divine Vengeance; so that Consciousness, joined to the Suddenness of the Rebellion, and our Unpreparedness to resist it, might justly terrify and affright us. — For the Enemy was upon the Borders of the Kingdom, and were actually joined by the
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Sons of Perdition, before we got any Intelligence of their Design. Their Defeating that little Force we were capable of bringing into the Field, raised their eager Hopes; They were Masters in Imagination of the Strength and Glory of these Kingdoms; and, had they not been providentially amused by an Attempt upon the Metropolis of the North, might actually have been so.

FOR they had the Advantage, by their specious Pretences of redressing fictitious Grievances, of working upon the Credulity of some; and by their Influence and Menaces, of forcing many into their Service. — Popular Clamours against the Measures of the Administration, were made a Handle of, to alienate the Minds of the Well-affected; and the pretended Pleas of greater Advantages, and Liberty of Conscience, *i. e.* a Licence for Persons to be of any Religion, or no Religion at all, work'd mightily upon the Passions of Men, whose spiritual Estate might be as hopeless and deplorable, as their temporal Circumstances were forlorn and desperate.

ANOTHER Argument, strongly insisted on, was that of an hereditary indefeasible Right; which, tho' it had no Effect upon the Judgments of those, who are acquainted with the Laws and Constitution of this Kingdom, yet did not want
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its Advocates and Abettors. — This was their boasted Topick, this their Sanction for Usurpation, this their Varnish for Cruelty and Oppression. — And this Pretence had great Weight with those of the *Romish* Communion, with whom the Land swarms; and who are ready to second any Attempts to enslave and destroy us:—They would have gloried in our greatest Tribulation and Confusion; would have made a Merit of having a Hand in our Downfal, and let our Misery become the Subject of Derision and Diversion; for they had the Insolence to *laugh at our Calamity, and to mock when our Fear came upon us.* — And had not the eager and precipitate Advances of the resolute Invaders been providentially stopp'd, their wicked Designs, in all Probability, would have been favoured by a formidable Descent upon one Part of the Kingdom, and by a dreadful Insurrection in another. — And what a deplorable Scene of Wretchedness and Woe, Horror and Despair, this would have opened unto us, is easy to conceive, from the barbarous Disposition of the Rebels themselves, and the merciless Cruelty of the Papists in these Kingdoms, whenever they have gotten the upper Hand.

BUT it is time to draw the Curtain over such a calamitous Scene, and repel the gloomy Thought,
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by exhibiting, in the *Second Place*, a Representation more agreeable, by a Reflection on the sudden and unexpected Deliverance, which we this Day so publicly commemorate; which at once dissipated our Fears, and reinstated us in the Enjoyment of those invaluable Blessings, which were intended to be wrested from us.

THE Joy arising from a prosperous Event, should always bear a Proportion to the Benefits, and Advantages conveyed by it. — In private Life, the least fortunate Occurrence gives us Pleasure, and we can't help our Countenances bearing Testimony to it. — And indeed, outward Expressions of Joy, do so naturally flow from inward Sensations, that they must be very faint and languid not to be productive of them: And since the Union of Heart and Lips, and the joint Concurrence of Prayer and Praises, will echo in the Choir of Heaven, and make a melodious Symphony between the Saints above and the Faithful below; our assembling together in the House of GOD, upon all such necessary and important Occasions, is a very rational, and consequently commendable Custom.

AND certainly, if neighbouring Nations sing
Te Deum for the Loss of a Battle, to amuse
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the Publick, and silence the Discontented; what joyful Acclamations, what fervent Gratulations, what exalted Strains of Devotion, may justly be expected from us, who now reap the Benefit of a Victory for ever glorious, of a Conquest truly great? A Conquest! which secured to us our Civil and Sacred Rights; which protected our Lives and Fortunes, and furnished us with fresh Opportunities of serving GOD! Two, the greatest Blessings upon Earth, as they tend to promote our temporal and eternal Happiness.

THERE is one Circumstance indeed, which makes our Case to differ widely from that of the Children of *Judah*;—for they had a double Motive for Praise and Thanksgiving: Their Victory not only secured their own Rights and Properties, but they were vastly enriched by the Booty taken from the Enemy; for *ver. 25.* it is said, *They had more than they could carry away; and were three Days in gathering the Spoil.*

BUT our Victory was attended with no such signal Advantage; our Joy has no other Foundation, but the Preservation of our Persons and Effects from the Hands of Rapin and Violence: Our Royal Commander had no other Motives for exposing his Person in so hazardous an Enterprize,

prize, but the Love of his dear Country, and the defending our Civil and Religious Rights, from the unhallowed and rapacious Hands of Thieves and Murderers; whose poor Military Chest was soon exhausted, and who were soon forced to subsist upon the Bounty of Malecontents, and the exorbitant Contributions extorted from the Well-affected and Loyal.

BUT tho' the Victory differs so much in Value from that abovementioned, yet since their Scheme was levelled at all we held near and dear, and aimed at Robbing us of what we were delighted with, and had placed our Happiness in; our Deliverance contains ample Matter for Thankfulness and Joy; and as it arises from so plentiful a Fountain of Good, the Current of Gratitude should be visibly flowing in our Lives and Manners.

WE have now been engaged in an Act of Religion suitable to so grand an Occasion, and, I hope, have expressed the Sense we entertain of so valuable and wonderful a Blessing, with an Ardency of Devotion equal to our former solemn and humble Supplications to GOD for Success to His Majesty's Arms. — But our Gratitude must not rest here — For we must preserve in our Minds

a constant Sense of the Goodness and Providence of G O D, as the first and principal Cause; tho' we do, and should retain a respectful Memorial of the Courage and Conduct of his R O Y A L H I G H N E S S, and the gallant Behaviour of the Forces under his wise Command, as the second Cause, as the Agents and Instruments allotted by G O D to convey the Mercies of such a Deliverance to us.

A N D if we look upon G O D's Providence, as indeed we ought, to be principally concerned, our Gratitude and Thankfulness to Him will be best expressed, by guarding against a Return to those Crimes which we have so solemnly renounced, and which were the supposed Cause of his sending the great and heavy Judgment of Rebellion upon us.

G O D's Goodness and Power were very evident, in causing the Approach of our Forces to strike a Terror in the Rebels, when the small Success they had met with had flush'd them, and push'd them forward to the very Heart of these Kingdoms.

T H E Goodness of G O D is no less evident, in disappointing them of the expected Succours
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from Abroad, and the Junction they looked for of Numbers at Home : But above all, have we Cause to praise and magnify the Power of God, for that final and glorious Defeat, that decisive Stroke, which made them pay dear for their Folly, and fatally convinced them of the Rashness of their Undertaking.

THESE are Circumstances which bespeak an over-ruling Providence; and as they serve to make our Escape the more wonderful and miraculous, so do they lay us under a greater Obligation, of letting our future Behaviour be a standing Proof, of the high Opinion we entertain of these Instances of God's sovereign Power and infinite Goodness.

To return to those Crimes which we have paid so dearly for, and to offend that God, who has been so extremely kind, would be a Means of bringing our old Sins to Remembrance; to aggravate and heighten the Guilt of them, and provoke Him to pour out fresh Vials of his Wrath upon us.

IT is not enough, therefore, to *put off the old Man with its Lusts*, and to have an Abhorrence of former Impieties; but we must likewise be
renewed

renewed in the Spirit of our Minds ; which implies, that we be daily conversant in Acts of Sobriety, Justice, Charity and Godliness ; that we be filled with a pious Fervour, with a Longing after Glory and Immortality.

SUCH a godly Disposition, will not only make us circumspect in our own Conduct, but, as far as our Station and Influence will admit, will excite us to discourage, and discountenance the Habits and Practice of Vice and Immorality in others. — This will recommend us to the Favour and Protection of Heaven, and be a Means of securing our Persons and Effects, from the Violence of unreasonable and ill-designing Men : — The Benefit will be both private and personal, as well as publick and universal ; — no Evil will come nigh us or our Dwellings, no Calamity fall upon Church or State.

BUT whilst, by the Sobriety and Holiness of our Lives, we are making ourselves fit Objects of the divine Compassion and Favour, let us shew a becoming Regard to our political Situation, by blessing and praising G O D, for fixing the Succession in the *present Royal Family*, and placing His Gracious Majesty upon the Throne of these Kingdoms : Let us be thankful that we have a Prince,

Prince, who does not make an arbitrary Will the Rule of his Conduct; but will submit to be governed by the Laws and Constitution of the Land. A Prince, remarkable for his just and mild Administration; who never consents to the capital Punishment, even of notorious Criminals, but with Reluctance; and who, far from triumphing over the unfortunate Captives, would have shewn no Tokens of Revenge upon them, did not publick Justice loudly call for it. — Let us then, by all the Marks of Loyalty and Obedience, endeavour to make the Crown fit easy upon his Head. Let us support his Power and Dignity, that He may secure to us the Enjoyment of our inestimable Liberties and Properties. Let us beg of God to continue to bless Him with all those Princely Qualities, which make Him a Father to his People, and that He may reign constantly in their Hearts. Let us thank God, that we have a Prince descended from Him, by Nature fitted and formed for great and glorious Exploits; One renowned for his Courage and Conduct, and capable of curbing the Insolence of domestick or foreign Foes.—But let not even this fill us with too much Confidence and Security; Let us rather guard against those Divisions, which our Enemies wait to take the Advantage of, and will be sure to improve to our
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Ruin and Destruction :— Let us convince them by our Unanimity, and Firmness of Resolution, that their late wicked Attempts have opened our Eyes, and will for ever animate us to stand up in Defence of our King and Country. If ever these wicked Designs should be revived, which GOD forbid, let our Indignation be raised to the highest Pitch ; and let the same Ardour and Zeal, or greater, if possible, be exerted in our Behalf.

IN a Word: Let us beg of GOD, so to prosper His Majesty's Endeavours for the Good of his own Kingdoms, and the common Cause of *Europe*, that we may obtain the Blessing of a speedy and honourable, as well as a lasting Peace; that Prosperity may crown our honest Labours, and Posterity may find the Benefit of it ; that we may pass our Days in Comfort, and in GOD's good Time may exchange this troublesome Life for a better.

Which God, &c.

F I N I S.



